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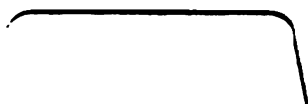


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BRIEF REMARKS

ON THE

APPEAL FOR THE ANCIENT DOCTRINES

OF THE

RELIGIOUS SOCIETY OF FRIENDS.

PUT FORTH BY THE YEARLY MEETING OF PHILADELPHIA

IN 1847.

...

PHILADELPHIA :

JAS. B. RODGERS CO., PRINTERS, 52 & 54 NORTH SIXTH STREET.

1873.

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INTRODUCTION.

Believing that the Document issued by Philadelphia Yearly Meeting in 1847, called an Appeal for the Ancient Doctrines of the Religious Society of Friends, did not give a fair exposition of the sentiments of J. J. Gurney, and being desirous of satisfying my own mind on the subject, I procured all his authorized works, from which extracts in the Appeal are made—being particular to obtain the same edition, where such was mentioned—and carefully examined the context. The result has been, an entire conviction, on my part, that by passing by paragraphs wherein J. J. Gurney expressed himself fully and clearly on the doctrine in question in the Appeal, and selecting those in which the subject has not been the one under criticism, and where his views in that direction are less fully given ; and by quoting parts of paragraphs which did not always convey the whole meaning of the author, and italicising certain words and phrases, which were not originally intended to assume such importance ; and then comparing the whole, with extracts from the writings of early Friends, and the sermons of George Fox, together with comments of their own ; the writers of the Appeal appear to endeavor to fasten upon J. J. Gurney, views which he did not hold.

* * * * *

The above remarks were written twelve years ago, with the following review,* but they have been withheld from publication from a fear that they might have a tendency to stir up an unholy feeling of strife among brethren, and with a conviction that it is better rather “with long-suffering, forbearing one another in love,” to forget those things which are behind, and to be found reaching forth unto those things which are before. This would not now

* The subjoined Review is only a portion of what was then written.

have been printed, but that recent publications, having again brought the subject into prominent view, it seems no longer right to suppress it.

It goes forth under a feeling of deep exercise, and in no unloving spirit. The hope is cherished that many who were then young, but who now have arrived at mature age, with the responsibilities of life resting upon them, may be induced to examine for themselves, and not let their opinions be formed upon insufficient data. But it is desired above everything else, that we all, both older and younger, may seek to come into the full realization of that "faith which worketh by love" and know the wisdom which cometh from above, which "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

BRIEF REMARKS.

It will be noticed in the following review that the extracts from the Appeal taken from J. J. Gurney's works, are placed on the left hand side of the column as "objections," and the refutations, taken from the works of the same author, are placed on the right hand side as "Answers."

All italicising in the "Answers" not in the original, would have been avoided, but as the extracts in the Appeal were thus arbitrarily dealt with, it seemed necessary to adopt the same plan in the "Answers."

OBJECTION 1ST.

Appeal, p. 10.

"In the concluding remarks, p. 383, of a treatise entitled 'Essays on the Evidences, Doctrines and Practical Operations of Christianity,' (1st American, from the 3d London edition) after summing up the argument for the authenticity, and divine origin of the Scriptures, it is said:—"

"In the fulfilment of the *written* prophecy; in the wisdom of the

ANSWER 1ST.

Taken from the same book, *near the beginning*, p. 87.

"Nor ought we ever to forget that "the Spirit of the Lord, *by which alone the doctrines taught in the Scriptures are rightly opened to the understanding, and effectually applied to the heart*, is freely bestowed on *all* who diligently seek it."

Again in the same book, p. 113, we find the following:

"*written* doctrine; in the purity of the *written* law; in the harmony of the contents of the Bible amidst almost endless variety, and in its efficacy as the *principal means* employed by Divine Providence for the *illumination, conversion* and *spiritual edification* of men, the inquirer cannot fail to perceive unquestionable indications of the divine origin of Holy Writ."

The above extract is taken from the *last* chapter in the book.

OBJECTION 2D.

Appeal, p. 11.

"On p. 85 of the same work, one of the proofs assigned for the divine inspiration of the Bible is spoken of as—"

"Its practical effect as the *divinely appointed means of conversion* and religious edification."

OBJECTION 3D.

Appeal, p. 11.

"Another passage of the same tenor is found in a book entitled 'Hints on the Portable Evidences of Christianity,' (London, 1832,) where the following language is used in p. 33.

"The moral law as *revealed in Scripture*, partakes of the character of its author, first because it prescribes the practice of every virtue, and is, therefore, 'holy and just and good,' and secondly because it is 'spiritual,'—insinuating itself into the heart, reaching the Spirit and convincing the understanding. *It applies to all circumstances, compre-*

"The *Holy Spirit* is the *operative power*, through whom the Father and the Son carry on their work of mercy, and exercise their dominion over the souls of men. *It is he who enlightens, converts, renews, consoles and purifies* the heirs of salvation."

And in an essay on "Love to God," (London, 1834,) the author says, p. 73 :

"That gracious Spirit, who gave, the Scriptures forth, is the one *needful* interpreter of the sacred page."

ANSWER 2D.

Same book and same Essay, p. 83.

A few pages before the extract.

"It only remains for me to adduce in evidence of the divine origin of the Scriptures, the *practical effect which (under the influence of the Spirit,) they actually produce.*"

ANSWER 3D.

Same book and essay, p. 40, the author says :

"But in making our appeal to the man who reads his Bible *only*, we may inquire of him whether that law does not meet the best feelings of his mind, and coincide in all its parts with the decisions of his conscience, whether it is not marvelously clear and comprehensive; whether he does not find it, *under the influence of the Holy Spirit*, a safe guide in all the exigencies of life."

Again in the same book the author, in speaking of the revelation in the Bible of the corruption of man, says,

"*hends all conditions*, regulates all
 "motives, directs and controls all
 "overt acts."

p. 109, "And as we trace Newton's
 "discovery on a physical subject to
 "the unequalled powers of his rea-
 "son, so do we ascribe the discovery
 "made to us in Scripture, on this
 "moral and spiritual subject, to the
 "*illumination of the Holy Spirit, who*
 "*alone searches the heart of man,*
 "*and reveals its true condition.*"

The following are the comments in the Appeal, upon the above extracts.

"If the Holy Scriptures are thus to be designated as the 'principal means,' of our 'illumination and conversion,' and as revealing a moral law, 'applying to all circumstances, comprehending all conditions, regulating all motives, directing and controlling all overt acts,' we must then acknowledge them to be the 'primary rule of faith and manners.' Yet many persons have been converted from the evil of their ways by other instrumental means than the Bible; and neither the precious truths of Holy Writ, nor any other means, unless immediately applied by the Saviour in the work of regeneration, can convert any man unto holiness. While it is our duty to maintain the authority of the Holy Scriptures, it is necessary to avoid assigning to them a place which He who inspired holy men to write them, never intended they should occupy, and which they do not themselves claim. Being given forth by the Holy Spirit, they are necessarily subordinate thereto, and are only availing for our instruction in righteousness, as the mind is enlightened and opened by the same Holy Spirit, to understand and profit by them."

The reader may judge whether the above comments are just, or whether there does not appear to be an intention to prove, that J. J. Gurney denied that the operation of the Holy Spirit is necessary in enlightening the mind to understand the Scriptures, and to profit by them. It is also to be noticed that J. J. Gurney speaks of the Bible as the *principal* means, and not the only means—that he speaks of it as the *means*, not the power. "Means" is defined as the instrument for effecting a purpose. The Holy Spirit is the Divine Power—the Scriptures are His means. The two are not susceptible of comparison, hence

the Holy Scriptures may properly be called the principal means, while being a *means* it is *secondary* to the *immediate* teaching and guidance of the Holy Spirit, which is to be acknowledged as the *primary* rule. And that this was the meaning of J. J. Gurney is proven conclusively by the extracts from his writings which have been given above, and by very many others in which his books abound, as well as by the testimony of his daily life, and of his religious engagements, both at home and in this country.

Witness also that the first clause of "Answer 1st," taken from J. J. Gurney's works, is as clear in doctrine in regard to the Scriptures being availing only as they are opened and applied by the Holy Spirit, as is the last clause of the "Comments," which is written as a guard to his supposed unsound doctrine.

OBJECTION 4TH.

Appeal, p. 12.

"In a work entitled 'An Essay on the Habitual Exercise of Love to God considered as a preparation for Heaven,' it is said, p. 84—"

"Communion is in its nature reciprocal. Not only are we to pour out our souls in prayer to the Lord, but we are to receive *His mind or counsel in return. It is on this ground*, as I conceive, that the *reading of the Holy Scriptures forms an essential part of our private and family devotional duties; for in that sacred volume God condescends to speak to us, to develop his mind for our instruction, guidance and consolation.*"

This extract is taken from the next to the last paragraph in the essay.

ANSWER 4TH.

Same book and essay, "Love to God, London, 1834," on the second and third pages, of the essay, pp. 85-6, the author says with reference to the door of communion with our Heavenly Father being opened:

"Yet we cannot perform this sacred duty in our own strength; we must seek the influence of that *Holy Spirit who can alone impart a living energy to our praises and our prayers.*"

Again in the same chapter, three pages before the extract in the Appeal, p. 96, we find the following:

"Here, however, it ought to be again expressly noticed, that as the soul of man has no tendency to commune with God until it is quickened by the Spirit, so in order to maintain this communion we are

“in perpetual need of the same life-
 “giving power. In *all* our reli-
 “gious services — in *all* our ap-
 “proaches to God, whether private or
 “public, we must abstain from any
 “dependence on our own wisdom
 “and strength, and *cast ourselves in*
 “*faith on the gracious aid of the Holy*
 “*Spirit.*”

And in the *very same* paragraph
 from which the extract in the Ap-
 peal is taken, and *immediately* fol-
 lowing it the author says :

“And on the same principle we
 “recognize a connection between
 “public worship and the ministry
 “of the Gospel which universally
 “*professes* to be an expression of the
 “mind of God. And such un-
 “doubtedly it ever will be, so long
 “as it is Scriptural in its character,
 “and is offered *under the influence*
 “*and teaching of the Holy Spirit.*
 “But our Heavenly Father is
 “graciously pleased to communicate
 “His will to man *by a voice which*
 “*speaks within*, and which will ever
 “direct us in the way of holiness.”

The reader will notice the following comment in the
 Appeal.

“The language here made use of, tends to encourage the belief, that we
 “may receive the mind and counsel of the Almighty respecting us, by
 “merely” (mark, *merely* !) “reading the Scriptures, as the channel
 “through which He condescends to speak to us.”

OBJECTION 5TH.

Appeal, p. 12.

“In page 105 of the Portable Evi-
 dence it is said.”

“*The Bible which alone fully re-*
 “*veals the nature and character of*

ANSWERS TO OBJECTIONS 5TH, 6TH
 AND 7TH.

In the *same Book and Essay*,
 the author says, in the opening of
 his subject, p. 100.

“That the conscience reproves for

"sin, expressly declares that all men have sinned, and are guilty in the sight of God. Although it is chiefly from the *light of Scripture*, that we obtain a knowledge of this doctrine, we are quite sure now that we have obtained it, that the doctrine is true."

OBJECTION 6TH.

Appeal, p. 12.

"And in page 114 of the same work."

"The sentiments which men entertain on the subject of repentance, are ever found to be deep and extensive, exactly in proportion to the depth and extent of their views of sin; just as our estimate of recovery from a disease, is commensurate with our notion of the virulence and danger of the disease itself. Certain it is however 'that as the *Scriptures alone reveal the true character of sin*, and the universal sinfulness of mankind, so it is *only in the Bible*, that we find an adequate account of the nature and use of repentance, and a *call to repent* extended without exception to the whole human race.'"

OBJECTION 7TH.

Appeal, p. 12.

"Likewise in page 101 of the same."

"Now, it is in the *Scriptures only*, that the attributes of our Heavenly Father, are fully made known to us. And therefore it is only through the religion of the *Bible*, that we can obtain an adequate notion of sin. But the cardinal point revealed to us in Scripture, and only in Scripture, without a

"iniquity independently of the light of a written law, must indeed be fully allowed, and that mankind without Christianity, are by no means destitute of a sense of transgression. may be inferred from the general use among the heathen, of expiatory sacrifices."

In the same book, the author says, p. 89.—

"Now the conscience like all our other natural faculties is liable to great abuse. It may be blinded by ignorance, hardened by sin, and perverted by a mistaken education; and hence its decisions may sometimes be scarcely perceptible, and at other times erroneous. But although the eye may be darkened, distorted or even destroyed, the light is in its very nature unchangeable; and the 'law written on the heart' a 'work' as I have always believed of the Holy Spirit—is a light communicated to the soul, by which the conscience is directed and rectified."

Again in the same book, the author says, p. 90.—

"It appears then, that what we know and feel of the constitution of our nature, and of the working of our own minds, affords an unquestionable evidence that our Creator is on the side of virtue, and that when the sacred writers call upon us, to lead a life of holiness, integrity, and charity, their voice is in perfect unison with the voice of God, heard in the secret of the heart"

Again in the same book, the author says, p. 120 —

"But although the atonement made by the Son of God on the

“*knowledge of which it is impossible
for any man to form a full estimate
of sin*, is this, that God so loved us
as to send his only begotten Son
into the world, to be a sacrifice for
our sins.”

“cross, is the centre of our subject,
it is not his only act of mediation,
under the dispensation of the
gospel. He mediates between God
and man in all his offices—as our
prophet by whom the truth was
revealed to us, and *who still
teaches us by his Spirit*”

Again in Distinguishing Views,
p. 26 and 27, J. J. G. says,—

“It will not be disputed by any
impartial student of Scripture, that
the Holy Spirit was the true en-
lightener and sanctifier of men,
before as well as after the coming
of Christ in the flesh, and that
many in ancient times, who had
only very partial and indistinct
views of the Messiah, were de-
livered by the influence of this
Spirit from the power of sin, and
fitted for eternal life. Hence it
seems a very reasonable inference,
that the outward knowledge of
Christ, is not absolutely indis-
pensable to salvation, and that
other persons who are *completely
destitute* of that knowledge, may
also be saved from sin, and from
the penalties which are attached to
it, *through the secret operations of
divine grace.*”

Again in Love to God he says, p.
33,—

“Even the Gentiles, who were
without the benefit of an outward
revelation, were *by no means
destitute of an inward knowledge of
the Law of God*; and some of them
showed the *work of the law written
in their hearts*,” their conscience
also bearing witness.”

And again in the same book, p. 72.

“Now the state of man in the fall,
with respect to a right knowledge

“of God, and of his law, is like that
 “of the world in the obscurity of
 “chaos. Not only is he dead in
 “trespasses and sins; but he is
 “‘under the power of darkness;’
 “he is sitting ‘in darkness and in
 “the shadow of death;’ and from
 “this melancholy condition, he can
 “be delivered *only through the*
 “*agency of the Holy Spirit.*”

“Since this is the clear doctrine of
 “Scripture, it appears to follow that
 “whatsoever can be found among
 “our species in any age or country,
 “of *true* moral and spiritual light,
 “be it fainter or brighter—it must
 “be ascribed, not to the natural
 “reason of man, but directly or in-
 “directly to *that Divine Spirit.*

* * * But where would have been
 “the preaching of Noah, of Abra-
 “ham, and of Job; where the pre-
 “cepts of Moses, where the fervent
 “admonitions, and luminous dis-
 “coveries of the prophets; where
 “the brightness of that ‘burning and
 “shining light’ which preceded the
 “coming of Jesus; had it not been
 “for the *revealing influence of the*
 “*Holy Ghost?*”

Of these three “objections” (*i. e.* the 5th, 6th and 7th,) the Appeal says:

“In the following passages, the knowledge of sin is made to depend”
 (mark, *made to depend!*) “on an acquaintance with Holy Scripture.”

The reader may judge for himself if this is a true statement. J. J. Gurney says, the Bible alone *fully* reveals, the Scriptures alone reveal the *true* character of sin, in the Scriptures only the attributes of our Heavenly

Father are *fully* made known to us, that only through the religion of the Bible we can obtain an *adequate* notion of sin, that only from a knowledge of Scripture can man obtain a *full* estimate of sin. How much ground he left uncovered by the use of the words "fully," "true," "adequate," &c., is manifested by the above "answers."

The reader will observe the wresting of J. J. Gurney's meaning, in the subjoined comments, and also observe in the extracts taken from "Distinguishing Views," *following the comments*, how entirely the sentiments of J. J. G., when speaking on the same subject, agree with the extract from Geo. Fox's sermon, which is introduced in the Appeal, as a contrast to the doctrine imputed to J. J. G., as unsound.

Comments extracted from the Appeal.

"If it is in the Scriptures only' that we can obtain, 'an adequate notion of sin,' how did Enoch, Noah, Abraham, Isaac, and Jacob, and many others who lived before the Scriptures were written, learn to walk in obedience, and forsake their sins? And are we now under the Gospel dispensation placed in a worse condition, and further removed from communion with the Almighty, than they were who lived in that early age? How different is the language of Geo. Fox! (Journal, Leeds edit. vol. 1, p. 187.) 'I directed them,' said he, 'to the divine *light of Christ*, and His Spirit in their hearts, *which would let them see all their evil thoughts, words and actions*, that they had thought spoken, and acted; *by which light they might see their sin*, and also their Saviour, Christ Jesus, to save them from their sins. This, I told them, was the *first step to peace*, even to stand still in the *light that showed them their sins*, and transgressions; by which they might come to see how they were in the fall of old Adam, in darkness and death strangers to the covenant of promise, and without God in the world; and by the same light they might see Christ that died for them, to be their Redeemer and Saviour, and their way to God.' "

Extracts from "Distinguishing Views."

Essay "On the perceptible influence, and guidance of the Spirit of Truth." The italicizing is altogether the author's own. The whole of this Essay is so excellent, and so much to the point, that it is difficult to make selections.

P. 75. "The serious and enlightened Christian, of every name, will readily confess that it is only through the influence of this Holy Spirit,

"that he is enabled rightly to apprehend God, to know himself, and to accept Jesus Christ, as his all-sufficient Saviour."

P. 76. "Some persons conceive that the Spirit of God does not influence the heart of man *directly*, but only through the means of certain appointed instruments; such as the Holy Scriptures and the word preached * * * * Now, with Friends (and probably with many persons under other names) it is a leading principle in religion, that the work of the Holy Spirit in the soul, is not only immediate and direct, but perceptible. We believe that we are all furnished with an inward Guide or Monitor, who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue, and happiness, because he leads us into a real conformity with the will of God."

Same page. "In a former chapter, I have called the attention of the reader to the doctrine, that a measure of the Spirit of the Son of God, is bestowed upon all mankind, and I have endeavored to show it, to be in reference to his spiritual appearance in the hearts of his creatures, that Christ is styled 'the *true light* which lighteth every man that cometh into the world.' Now, it is certain that nothing can justly be *light*, which does not *make manifest*. 'All things that are reprov'd' says the Apostle Paul, 'are made manifest by the light;' for *whatsoever doth make manifest is light*. Since then the Spirit of Christ, appearing in the soul of man, is *light*, it is plain that this Spirit *makes manifest*—communicates an actual moral sense—teaches what is right and what is wrong, in a perceptible or intelligent manner."

Again, p. 78. "The Spirit, whose practical influence the Apostle thus describes, is the Spirit of Christ. With this inspired writer the declarations, *that the Spirit is in us*, and *that Christ is in us*, appear to be equivalent."

P. 82. "Thus explicit, are the declarations contained in both the Old and New Testaments, respecting the actual illumination of divine grace—the intelligible voice of the true Shepherd—the perceptible guidance and instruction of the Spirit of Truth in the souls of men."

P. 83. "The true guide is 'the day-spring from on high,' and comes immediately from God, in whom there is no mixture of evil, and who is the original and unfailing source of all good."

P. 85. "When the pride of the heart is laid low, when the activity of human reasoning is quieted, when the soul is reduced to a state of silent subjection in the presence of its Creator, then is this 'still small voice' intelligibly heard, and the word of the Lord, as it is inwardly revealed to us, becomes 'a lamp' unto our feet and 'a light' unto our paths."

P. 90. "The light of the Spirit of Christ, in the heart *tends to the humiliation* of man, for in the first place it reveals to him his many iniquities, and affords him the clearest evidence that he is fallen, corrupt and prone to evil."

P. 93. "How imperfect is the obedience of those persons, who acknowledge only the written law, and who in the application of that law, to the various occasions of human life, are accustomed to seek no other direction than that of their own reason, and to depend upon no other strength than that of their own wills * * * * *

"Notwithstanding their professed regard to the Scriptures, they neglect to seek that guidance of the Holy Spirit, of which the Scriptures so plainly testify. * * * * *

"May not a degree of the same kind of imperfection, be detected in the experience even of seriously-minded Christians, who, while their dependence is mainly placed on the grace of God, are not fully believing in the light of Christ, *as it is inwardly revealed to the soul?*"

OBJECTION 8TH.

Appeal, p. 13.

"The same erroneous view as is above alluded to is expressed on p. 386 of the Essays on Christianity in the following language."

"Nor can the searcher after truth do otherwise than tremble under the weight of his own responsibility, when he reads the plain declarations of our Saviour, couched in terms too clear to be misunderstood, and too strong to admit of any palliated interpretation, that both the rewards of the righteous, and the punishments of the wicked are of eternal duration"

ANSWER 8TH.

Same Book, p. 330.

"Now in order to the attainment of this just view, this essential practical knowledge of divine things, it is indispensably necessary that the perverted moral optics of fallen man should be changed and rectified, and this work can be effected only by the Holy Spirit, who not only causes the truths of Christianity to be outwardly revealed to us, but bestows upon us that sound and experimental sense of them which is alone effectual for our regeneration and salvation."

Comments taken from the Appeal.

"Although it is undeniable, that the minds of men are often arrested in the perusal of the Bible, and conviction sealed upon their understanding by that Spirit which indited, and which can alone savingly, apply the precious truths therein contained, yet there is a manifest impropriety, in thus ascribing these effects as the necessary result of reading the Scriptures, even in the case of the searcher after truth. How often are the blessed declarations therein set forth, read and reiterated without producing such sensations. Nothing can effectually bring a man to feel the weight of his responsibility, and make him tremble under a true sense of it, but the power of the Holy Spirit, awakening him to the reality of what awaits the immortal soul, and the fearful retribution which will overtake the impenitent wicked."

The reader will notice the "Answers" above, are as clear in doctrine on the Holy Spirit, as are the "Comments."

OBJECTION 9TH.

Appeal, page 14.

"In a treatise," on the "Distinguishing Views and Practices of the Society of Friends," Seventh edition, London, 1834, is the following passage, p. 285.

"I am well aware that for *want of that knowledge of Scripture*, which they ought to have obtained before they settled in life, there are many parents amongst us, who feel themselves incompetent to the work of instruction. who long to be enabled to *feed their tender charge with the sincere milk of the word*, but know not how to do it, and are therefore afraid even to make the attempt."

OBJECTION 10TH.

Appeal p. 14.

"And on p. 87, of the essays on Christianity, similar terms are made use of, viz:

"If then we would participate in *the benefits of Divine truth*, nothing is so desirable as to approach the

ANSWER 9TH.

Same book, same Essay, page 283.

"Yet let it not be forgotten by the preceptors of children, that religious teaching, even in its elementary parts, requires a measure *of the influence of the Spirit* for its right performance; and that this influence can be expected only by those who are earnest in the cause, and who fervently pray for that divine aid, without which they can do nothing."

And on the next page to the extract in the Appeal, we find the following: "And they will humbly endeavor to teach them, even in childhood, to bear his yoke, and *to submit to the government of his Holy Spirit.*"

And from the introduction to the same book, p. 13, the author says: "As it is by the *Spirit alone*, that we are brought to Christ, and become through faith in the Saviour the reconciled children of God; so the *Spirit alone* can lead us onwards in the way of holiness, cleanse the inward recesses of our hearts, and prepare us for an entrance into perfect purity."

ANSWER 10TH.

The following passage (which is before quoted in answer to "Objection 1st,") is taken from the *same page* as the extract quoted in Objection 10th, and *immediately precedes* it.

"*volume of inspiration with a humble*
 "and teachable mind, and with ear-
 "nest prayer that its contents may
 "be blessed to the work of our soul's
 "salvation; nothing so reasonable
 "as a conformity with the apostolic
 "injunction, as new-born babes de-
 "sire the sincere *milk* of the word
 "that ye may grow thereby."

"Nor ought we ever to forget that
 "the Spirit of the Lord *by which*
 "*alone the doctrines taught in the*
 "*Scriptures are rightly opened to the*
 "*understanding, and effectually ap-*
 "*plied to the heart,* is freely bestowed
 "on all who diligently seek it."

Again in the same book we find
 the following passage among others
 of like import, p. 333.

" * * * The Holy Spirit not
 "only regenerates fallen man by ef-
 "fecting in him the first change
 "from darkness to light, and from
 "moral death to a spiritual life, but
 "during the whole progress of the
 "work of religion in our souls, is our
 "teacher, our helper and comforter,
 "and above all, our sanctifier."

And again, p. 334, after speaking
 of periods of doubts and darkness
 that overtake the Christian, he says:

"In the meantime under an ex-
 "perimental sense of our own ig-
 "norance, we are encouraged to
 "look to the Holy Spirit as our
 "teacher and leader, who will never
 "fail to guide us into self-denial,
 "virtue, and peace. It is by Him
 "that the law of God is 'put in our
 "'inward parts,' and written on
 "our 'hearts:' Jer. xxxi. 33.

Again, in the same book, p. 374:

"The true believer in the Lord
 "Jesus Christ is *taught* of the Spirit,
 "and *the law of his Redeemer is*
 "*written with a pre-eminent degree of*
 "*clearness and efficacy on the tablets*
 "*of his heart.*"

Comments in Appeal on the preceding objections.

"Now it cannot be fairly denied, that the tendency of the foregoing pass-
 "ages is to produce an undue reliance on the reading and study of the Holy
 "Scriptures, in the work of Salvation. To say that nothing is so desirable

“to those who ‘would participate in the benefits of Divine Truth, as
 “to approach the Bible with earnest prayer that its contents may be blessed
 “to the work of their soul’s salvation,’ is placing the Bible instead of the
 “blessed incomes and operations of the Spirit of the Saviour of men, and
 “holding out the idea that the divine nourishment by which the believer
 “grows from a child to a young man in Christ, is derived therefrom; that
 “the Bible is the converter and sustainer of the soul; that in short ‘the sin-
 “cere milk of the word’ is to be derived from the Scriptures. But the
 “Apostle, in the passage where he speaks of the converts as ‘being born
 “again, not of corruptible seed, but of incorruptible, by the Word of God
 “which liveth and abideth for ever,’ and in that other passage in which he
 “exhorts them ‘as new-born babes (to) desire the sincere milk of the word
 “that ye may grow thereby,’ does not mean the Bible; neither does he
 “turn them to it as ‘the means of conversion,’ or as the sincere milk of the
 “word; ‘but to the Word of the Lord which liveth and abideth forever,’
 “and this, says he, ‘is the word, which by the Gospel is preached unto
 “you.””

Then follow copious extracts from Robert Barclay, which are entirely in accordance with the views of J. J. Gurney as expressed in the foregoing answers.

The remaining “objections” in the Appeal, taken from the *authorized* works of J. J. Gurney, have all been carefully examined and compared with the context and the result has been of the same character as the exposition, herewith given. It is not thought necessary to weary the reader with them. If it is proven that J. J. G. has been misrepresented in the first ten objections in the Appeal, the whole document is stamped as most unfair.

There are many more passages in the works of J. J. Gurney that fully bear out his belief on the points called in question by the Appeal. The difficulty has been in many instances to choose among them. Any one can judge of the truth of the above review by obtaining the works of the author and reading them for himself.

JOHN M. WHITALL.

Philadelphia, 4th mo. 1873.



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